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AN
ACCOUNT
OF THE
French Prophets,
And their Pretended
INSPIRATIONS,
IN
Three Letters
SENT TO
John Lacy, Esq;

By one that is concern'd for his Friend: A
Lover of Truth, and a Hater of Perse-
cution.

And they shall say to you, see here, or see there:
Go not after them, nor follow them.

London: Printed by R. J. for Thomas Parkhurst, at the
Bible and Three Crowns in Cheap-side; and J. Robinson,
at the Golden Lion in St. Paul's Church-Yard. 1708.

AN
ACCOUNT
OF THE
FRENCH PROPHECY
AND SPIRITUAL
IN
THREE LETTERS
SENT TO

JOHN LACY, Esq.

A SERMON PREACHED AT THE CHURCH OF ST. MARTIN, VINCENNES, ON SUNDAY, THE 10TH OF SEPTEMBER, 1790, BY THE REV. FATHER, DOMINICUS, OF THE ORDER OF THE FATHERS OF THE COMMON LIFE.

AND A DISCOURSE ON THE SAME SUBJECT, BY THE REV. FATHER, DOMINICUS, OF THE ORDER OF THE FATHERS OF THE COMMON LIFE.

TRANSLATED FROM THE FRENCH, BY J. LACY, ESQ.

The Epistle.

THE

EPISTLE.

Reader,

HAVING consulted by my
self and others, (to
which End you may see my
Letter to my Bookseller at
last,) several Ministers, whe-
ther Conformists or Nonconfor-
mists it is all one to me, about
Publishing Two of these Let-
ters I sent to Mr. Lacy, for
of one I had no Doubt, the
pre-

The Epistle.

prevailing Advice hath been
that I should do it, to this End,
that the Serious Godly; who are,
or have been, Inquisitive about
these Prophets, may be Satis-
fied as to their Mission, or
themselves and Followers, o-
therwise (for when God is so
much concerned we have all
need to be afraid) may come
off from so Dangerous an Im-
agination.

The Author.

Page 13. Line 10. for judging, read juggling.

THE

OF THE

French Prophets.

ABout 40 Years ago, more or less, the Country, where I then resided, was full of Talk and Belief of a Maid possess'd with the Devil. I was 12 Miles off the Place, and some Sober, Godly Men telling me they had themselves been there, and talked with the Devil, I spake to a Religious Gentleman to go with me to see the Maid, and Two or Three more rid wither with us. The Maid was above Years of Age, as I guess, but I ask'd not. I ask'd of her Father and her whether the Report we had of her was true, and they both said it was. After a little Time we were in the House the Maid fell into a Fit, not of Shaking, but

of Convulsions, and out of her Throat, and
beneath her Tongue, came forth a kind
strained squeaking Voice, and said, *Will
he pray?* I answered presently, *Yes, he
pray. I will pray to God for the Cure
these Convulsions, which I think a Natural
Disease.* The Maid belike fell still in
such Fits when the Devil spake. I will
tell no more of the Dialogue between us
but after a while I spake a Sentence
Greek, and then in Latin more at large
and I spake to this Purpose; That lea-
ring we were told that this Maid was pos-
sessed, and the Country all along as we
came believed and reported it, and we
were come there on that Account, I did
conjure the Devil (if he was in her)
in the Name of Jesus Christ to an-
swer me in Latin, that I might know
was he, and not the Maid, that spoke.
Mary (that was her Name) all the
while I spoke in Latin stood quite still, fell
into no Fit, and said nothing. I there-
upon turned to the Gentleman, and said
to him, *What do you think of this?*
*is Mary, sure, and not the Devil, that
speaks, seeing that now she understands
what is said, she hath nothing to answer.*

no more of what I said or did for
 her Trial, but upon return home I
 sent to to know my Judgment on
 Matter, which was this. That I ap-
 prehended in regard of the general Be-
 of her Father, and her Friends, of
 Country, and all that flock'd to see
 that she was possess'd ; she herself be-
 ed so also, and out of that Imaginati-
 did not only frame a Voice, but an-
 red something still as well as she
 id to all that came to her, to talk
 the Devil.

from this improveable Instance I must
 are, that when I first saw Two very
 ing Men, which came from the Ce-
 er, and One of them falling into A-
 tion, (which were to me very small,
 regard to *Mary's*, and such as any
 at act,) and upon that into Preach-
 which was Zealous, and Loud, and
 rench, which I understood not, I
 not but have the same Concepti-
 of these Prophets as I had of the
 ; that is, I did conceive that up-
 their seeing and hearing so much as
 had, in their own Country, con-
 g these Inspirations, they came to

believe the same of themselves, that they also are inspired, and by Force of the Fancy exalted, they were enabled to that Preaching, which otherwise they durst not undertake. Having now the Apprehension, and continuing in it, made a Visit to my worthy Neighbor Mr. Lacy, who in my talking with him unawares fell into a Fit, with Agitations more strong than the Young Man and sometimes frightful, which moved me much, and so grieved and troubled me, that I wrote him this Letter.

The First LETTER To Mr. Lacy.

Mr. Lacy,

AS I have had, and have a true great Value of your Sincerity for the Publick, and for Reformation, and the Good, so have I now a Sorrow and Grief of Heart upon my seeing you lost to a Fit. I observed in what you have written that it is the Method among you,

Persons are some Weeks or Months under Probation by such Agitations before they come to Speak. Alas, Sir, what Dispensation is this with which the Quakers begun, and left? Alas, that a Person of such Reason in Discourse and Writing should think that to be transformed into a Brute for an Hour or more should be the Way to become a Prophet. Oh Mr. Lacy, Mr. Lacy, I am offended, and God I think offended, that when his Gracious Spirit descended down on Christ as a Dove, you should be for bringing him down as a Vulture, to tear and shake you in Pieces, in the Communication of it to you.

And what are these Agitations, or Convulsions? And from whence do they come? It is a Question among the Physicians, an Imaginatio creat Morbos? Let the Question be turned hither, and I am persuaded in the Affirmative. Here is Example and Proof of it. No, but (say you) this is above Nature, and must be from some Spirit, and that a Good Spirit, or a Bad, that is, from God, or the Devil. I deny the Argument, it is from a Man's own Spirit, possess'd with Imagination.

nation. The Force that is in Imagination, as to the Effect it hath upon a Man's self, and upon others, is so great, that what is true will not be believed when it is told. And it is from such a Faith, not Historical, or Justifying, but that which consists in a strong and peremptory Imagination, that Miracles are wrought. Oh that Mr. Lacy had never been drawn in to see others in these Fits, and hear their Sayings, for then would he have continued to look to his Affairs as a Wise Man, and served his Generation as a Godly Christian. As one gapes, seeing another gaping, and as one Grape does *livorem ducere* from its Fellow, so does a Man strongly impress'd by his Sight of these Men in their Fits, fall into the same, even when he knows not how, by a kind of Irresistible Imitation.

As for that Glorious Time some studious Divines do expect to come to pass, with the Destruction of Antichrist, and Calling of the Jews, which we were speaking of, I acknowledge it very likely (if it be at all) to be by this Means, The pouring out the Spirit from on High in a more plentiful manner than on the Apostles

files at Pentecost, that being, as it were, the First-fruits to the Harvest behind. But I desire you to consider, that besides that other Divines do question this Glorious State, and say the Jews are Call'd already, so as there is no Coming of Christ more, but at Judgment: Yet, supposing it to be, it does not follow that these Persons are the present Men, inspired of God, as appointed to that End, unless something did appear of the Jews like to be converted by them. And what are the Jews in England to the whole Body of Israel that at that Time are to be saved? For you then, or them, to believe this, seems to me meer Enthusiasm, and I wish to God Mr. Lacy was come off from them.

Your Grieved Friend,

and Humble Servant,

John Humfrey.

This First Letter of mine I wrote before I saw any thing but these Agitations, or heard any thing yet of these

these Prophets, which I believed to be beyond Imagination; and therefore I turn'd this Letter into a Paper, with some Additions, and printed it with this Title; *A Warning and Advice for them that go after these Prophets, to take heed, lest they fall into Fits as they do, and others have done, by often seeing, and continuing among them.*

That there is an Efflux of Spirits, Particles, or Atoms, from one Body to another, is undeniable, in Fevers, and Infectious Diseases. And seeing there are such Spirits Immaterial as Material, why may we not conceive an *Effluviu* of some Immaterial Spirits from the Mind of One Man, as of Material from the Body! And as the one prevails to the affecting another's Body with these Fits and Agitations, so may the other to the affecting the Soul with the same Passions, Belief, and Imagination.

But since this Printed Paper, I hearing from a most Credible Person that Mr. Lacy had an Inspiration at Chelsea, and spake it in *Latin*, and yet told him he could not speak in *Latin* before, nor had read a *Latin* Book this Six and Twenty Years.

ars, which therefore appeared to him
 ove Imagination, I became more in
 ouble about the Matter, and thought
 od on further Reason to write these
 wo other Letters.

The Second LETTER to Mr. Lacy.

Mr. Lacy,

Was told Yesterday of a Letter come to
 Town from you, or somebody with you,
 at the Gift of Tongues is come among you,
 that you expect the Gift of Healing
 follow, which appears also in your
 k.

For my part I keep in my Mind those
 eds of our Saviour, If I do not the
 orks of my Father, believe me not.
 m which Text, and your Book, I conclude,
 if you have not the Gift of Healing
 ed to your supposed Gift of Tongues,
 it is my Duty to be suspicious of you,
 I believe you not: But if you have
 Gift also, I will pray God not to be
 C offended

offended with me, to bespeak your Leave
bring one to you, upon whom to Exercise the
Gift.

There is a Tabernacle belongs to the
Church, (as you know,) near my House
yours, where the Clark is a Blind Man,
well known to all the Parish. It is a kind
of Miracle already that this Man supplies
that Place, and does all things as perfectly
as if he saw. Now if I may bring this
Man to you, and he be made to see, there
will a true Miracle be wrought, and
Exceptions so prevented, as we may apply
our Lord's next Words following, But if
do, believe the Works.

Your Neighbour,

Friend and Servant,

John Humfr

the Third LETTER to Mr. Lacy.

Mr. Lacy,
I hear that since you have been Abroad,
there is One among you has been taken
and, whom you cured: Another's Limbs
were taken, whom you cured: Another
monstrously swell'd, whom you also healed.
The Diseases came, and were gone in a short
time. I hear also that you standing with
your Feet together, was yet suddenly at the
other end of the Room, and accordingly back
again, as imitating Christ on the Water.
If you intend to Print a Narration of these
things, (which also I hear,) I must advise
you, as a true Man, to beware, lest People
think these are all Præstigiæ only, which will
lose you.

Look you, Mr. Lacy, either you have the
Gift indeed, or not. It is the Lord, and
He knows. If you have it not, cease,
and go off, return to your self. The Preface
to your Cry from the Desert, and your honest
Letter to your last Book, will excuse, if not

commend you, with the compassionately Wi
 But if you are indeed led by the Holy Spirit
 I do again supplicate the Almighty not to
 offended with me in my advising you to see
 to him for Order, that the Clark of our Tab
 ernacle who is Blind may be brought to
 you, and if by the laying on of your Hands
 and Prayer he returns seeing, and remain
 so, then shall this Parish, and from the
 the City, and from the City the Nation, un
 derstand and be convinced that there is
 true Miracle wrought, so that others may
 come to you also for Healing, to the
 abounding Benefit of the Sick and Impo
 tent, and the Glory of the Omnipotent
 God.

And then may such among you as have the
 Gift of Tongues, and are fit to be sent,
 to the Nations and Preach, Repent, for the
 Kingdom of God, the Fall of Antichrist
 the Calling of the Jews, the New Heaven
 and New Earth, and all the Glorious Things
 the Scriptures speaks of for Peace and Righte
 ousness to Reign on Earth, as you expect
 is at Hand.

Since my writing this, I hear that some
 of these Prophets have told in their Inspira
 tions, that Sir Richard Buckley, who
 crook

crooked, shall be made strait, and that himself believes it. Do you believe the same, Mr. Lacy? If you do I shall be glad, because then I am in hope of your Recovery, for when you and he come to see it like never to be, you may both come again to your selves. And yet, if it were so, seeing there are some crooked that have been made strait by Art, there would be Doubts and Suspicions still of Folks, of some judging among you; but if this Blind Man be made to see there would be none. Do something that may tell itself to all, without need of telling by you.

Your Faithful Neighbour,

Friend and Servant,

John Humfrey.

That there is much, and the most lyes in Imagination, as to what these Prophets do, I do yet verily believe; but whether there be nothing but Imagination in it I must confess I have cause to question, in regard to what I have read in

Mr.

Mr. Lacy's Inspirations, and what I have heard and mentioned in this last Letter, not forgetting the known Message brought by him to my Lord Chief Justice Holt; *Go to the Lord Chief Justice, speak to him boldly, and tell him, I will have a Nolle Prosequi for my Servants, or else I will take him from his Seat, and from the World in a short time.* There were some more Words, but these, as near as I can remember, for his Lordship shewed me the Paper, and I knew Mr. Lacy's Hand. My Lord ask'd him his Name, said to him, he should have gone to the Attorney-General, and that he would lay up his Paper. I, upon my Lord's telling me this, propos'd to his Lordship's Consideration, whether we might not gather from thence that this Message could not come from the Spirit of God, because he came to him with it, seeing by that Saying of his I perceived it was not in the Lord Chief Justice's Power, but in the Queen's only, to grant a *Nolle Prosequi* to any. My Lord assented to the Inference. If the Wise Omniscient Spirit of God had inspired the Message, he would have sent him to the Attorney-General,

General, which is the way of obtaining it.

Of the great Prudence otherwise, Worth and Serious Godliness of my Neighbour, I must still bear Witness; but how far Satan may be permitted in his Operations on the Mind or Fancy of a Good Man, as upon the Goods and Body of *Job*, whether out of Mercy or Judgment to him, the Counsel of God as to both is so deep that no Mortal can determine: But that a Good Man, a Holy Man, (as Mr. *Mason* of late,) who is Sincere, and hates all Imposture or Hypocrisie, may be deluded, and others thereby Misguided and Abused, there is no Question.

As for the many strange Things Reported to be done in the *Cevennes*, I have been apt to believe the most of them: Only for such as seemed to me incredible, I imagined the Narrations thereof as is usual, to be something more than the Things were. But it is to be considered, that the Protestants there are under Persecution, so as many Backsliding among them had need of Recovery, and all that stand have

have need of Support by Preaching, and such Means as they have not, but by these Inspirations, wherewith many have been so animated, as to suffer Martyrdom for their Religion, to the exceeding Glory of God: But in our Kingdom, where the Higher Powers are Protestants, and we have all Toleration, it is a Question how these Men can act in Faith, or we believe it agreeable to the Wisdom of God, to send such Prophets and Inspirations among us, where there is no such Fruit to be expected.

The Story of *Clavis* Preaching in the Fire there, and one of our Prophets here throwing himself down Seventeen or Eighteen Stairs, and took no hurt, though he did it several times; and of another, who in his Inspiration fell upon a Prophetess inspired too, with all Violence beating her on the Breast, striking, stamping on her, and kicking her, using some such Words, *Thus shall it be done to the Whore of Babylon*, and yet the Woman rose and felt no Pain: these Stories were parallel, or Matters of the same Nature in my Opinion.

one was Appearance only, and *ceptio Visus*, so must the other I think; and both indeed I count were so. whether this Deception was caused by a good Spirit or a bad I neither nor dare avouch, but say this only, these Men here have acted by an evil Spirit, then was *Clariss* there, if *Clariss* acted by a good Spirit, then are we so also. So I think, and some may think otherwise.

That such things are Appearance, it is certain, and that they are Appearance only, is true also: For the Persons become as they were as soon as the Sign is over. And as for this Sign of *Belshazzar's Destruction*, the Shew hath been Twice acted, for Two of these Prophets being in an Extasie together, (more lately also,) one of them fell on the other, as that before on the Prophets, with greater Fury; for he not only throw him down, strike him, trample on him, but pull'd out his Throat, as if he would cut his Throat, the Man thrown down lyes under sweating, so as the Ground seems wet with it, and yet the Sign made out,

out, they arose (as the Woman before
without any Harm.

We Read in Scripture of some Signs
shewn by true Prophets, whereof there
are but a strange Sort of Imitations.
But we Read also of *Zedekiah* making
Iron Horns to push the *Syrians*, who
the *Syrians* pushed them: And this was
the Suggestion expressly by an Evil
Spirit, which yet seduced Forty
Hundred of them at the same
time.

Upon this double-shewn Narration
I cannot but remember a notable Story.
There was one *Zyto*, a Magician,
and the Chief one belonging to *Wen-*
laus, Son to *Henry* the Fourth, Emperor
who Marrying the Duke of *Bavaria*'s
Daughter, the Duke willing to please
his Son-in-Law, (that he delighted
such Feats, did industriously send
the most skillful Conjurors he could
get, to shew the same at the Wedding.)
In the midst of the Rare Illusions
by the Duke's Magicians, *Zyto* came
in among them, and having his Mouth
cloven from Ear to Ear, he takes
the Duke's Chief Conjuror, and
gins

ning at the Head, swallows him up
 he came to his Shoes, and they
 ng dirty he spit from him; and
 ving done so, he goes wallowing to
 great Fat of Water set there, and
 ds the Man downwards, whom
 n he brings back all wet to shew
 n to the Company, which caused
 ream Laughter, while his other
 lows seeing this were quite cowed,
 would play no more.

I tell this to shew how things may
 ear what they are not. I tell it not
 make a *Zyto* of any Person engaged
 n these Prophets, nor yet to discover
 chery among them; but verily there
 ne kind of being bewitch'd that the
 stle speaks of to the *Galatians*, that
 best of them are liable to. *O ye Foolish*
Galatians, who hath bewitched you? This
 nly Mens being bewitch'd, or de-
 ed in their Opinions; and there
 none (as I believe yet) can be
 e bewitch'd than these Prophets in
 one Opinion, that whatsoever they
 k in their Inspirations is from the
 t of God.

If they shall say they may be under Inspiration, yet add something of their own to what is dictated by the Spirit for making a Loop-hole to come out when any thing is spoken amiss, or foretold that comes not to pass, they betray themselves, and their Credit is gone.

As for the Inspirations then of my Neighbour, (I speak of this first Book of them,) it is fit I should have looked them over, and I will make only Two or Three Observations.

In Page 13. I find these Words, *I will certainly pour my Spirit on all Flesh; will leave none on Earth but them that have it.* These Words I took to be the dreadfullest Passage in the Book, I therefore Interpret it. By those that have not the Spirit, he must mean on what the Apostle means when he saith *He that hath not the Spirit of Christ is none of his.* St. Paul means not the Miraculous Gift which these Prophets supposed to have. And as for that eternal Destruction they do so often threaten to fall on the Wicked, or those that are not Christ's, we may believe it to be

true, but understand it right, that is, at the Day of Judgment. The Tares and Wheat must stand together till the Harvest, and the Harvest our Saviour says is the *End of the World*.

In Page 54. *I would that Men should depend upon the same Authority for explaining the Scriptures that they do for the inditing them.* That is as much as to say in the same Place the Spirit only must interpret as dictate them. I might add divers Passages where he speaks against Learning, as that which corrupts and confounds true Knowledge. *O ye Dumb Teachers,* in one Place, and *O ye Learned Doctors, Sucklings shall teach you,* in another. There may be indeed something of God and Good Use made of such Sayings, if they be well distinguished, and carefully stated; but when my Neighbour comes so near, if not quite home, to the Quakers, I must tell him, that when the Apostle hath told us that *God hath set in his Church* (and so as to continue) *Pastors and Teachers,* and such have hitherto Preached from Study, the Study of the Scripture, my good Neighbour, and all the Quakers together, must not think they

they shall be ever able to remove them, and place in their stead those only that can Preach by *immediate Revelation*.

In Page 90 we have an Inspiration in *Latin*, and these Words therein wrote with his Eyes shut in *Englisk*, *This shall begin sensibly to you in Two Months*. I have read the *Latin* Twice or Thrice, and I have got others to read it, and ask'd what that is which is to begin sensibly in Two Months? Some wonderful Spectacle there must be; I should believe it the *Shechinah*, if he was really inspired: But when the Twelfth of September comes, which ends the Two Months, and no such things appears to Mr. Lacy, so as he can make no more of it then than his Readers can now, his shut Eyes I hope from thenceforth shall be opened all together. So I may hope, but God knows. I must add, he also himself by this time knows, for the Two Months since I wrote these Sheets are over.

For my Censure then of this Book, it is this only I will say, there are verily great Parts shewn, and great Piety,

ty, and many Heart-moving Sayings in Mr. Lacy's Inspirations, but they would be better exercised out of *Extasie*. Not that I am ignorant of the Apostle's Precept, *Despise not Propheſie*, but I remember alſo the next following Verſe, *Prove all things, and hold faſt that which is Good*. I infer from hence, that ſuppoſing what theſe Prophets ſpeak be of God, and true Propheſie, yet are we warranted hereby to examine things, and forbear our Compliance to what they require, till we have tried and proved it to be good.

There are ſome Conjectures have eſcaped theſe Prophets, which were taken for Propheſies, but having time ſet they have failed. The Lord is ſtill Good, though Men Preſage Evil. This grand Propheſie above all, of ſome extraordinary immanent Judgment on the City, the time ſet whereof, though controverted, I underſtand to be paſſed; which, ſeeing no Repentance is more viſible in the Nation than uſed to be, does bring to my Mind theſe gracious Words in one of the Inspirations of Mr. Lacy himſelf, Page 29. *You*
your

your selves shall stand amazed at my Mercies to this People.

The wonderful Threats which they bring, notwithstanding some such intermixed Words, in the Name of God, are enough to make *themselves*, if not the World, to tremble at the Presumption. *When a Prophet speaks in the Name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; but the Prophet hath spoken it presumptuously: Thou shalt not be afraid of him.*

Three Prophecies of theirs I remember from the beginning; One is, That the great Things foretold by them, as the Fall of Antichrist, and the like, are to come to pass within Three Years, Mr. Mede, and Dr. Whiston lately after him, have calculated the Time to be in the Year 1716, but these in the Year 1709. Those that live Three Years may judge which are rather to be believed, these that speak from their own Spirit, or those from the Revelations. A Second is, We shall have greater Victories in France, or over Pharoah, this Year than

the last. I have been much pleased
in the Hopes of this, and need not
yet despair, if it please God. It was
Sunday, Aug. 24. it was gave out in
Inspiration by One of these Prophe-
That the King of *France* should be
throned, and submit to our Queen ;
that he that comes in his Room
be a Protestant. There was great
at this Time to a Day after, about
~~son's~~ being taken, and consequently
~~nce~~ like to be subdued, and this pro-
ly might tempt the Believing Maid
his Prophecy ; I wish it may prove
ve Imagination. A Thitd Prediction
, That *Rome* should be swallowed
with an Earthquake. It was told
by One of the Chief Followers of
e Prophets, as what he heard and
eved ; but I shall believe it when I
hear *Paris* to be dreadfully afflicted,
~~ailles~~ thrown to the Ground, and
~~lon~~ reduced to Ashes ; or when I
see the Blind Clark in my Letter
de to have his Sight, which I have
posed to Mr. *Lacy* for this End, that
Eyes may be restored when the
~~rk's~~ remain shut ; to wit, that when
finds indeed that no such Miracle as

that can be wrought by him, and contain of his Predictions failing, he may himself become undeceived by his own Non-performance. For *if nothing real appears of a Diffusion of Gifts and Graces immediate, and of Signs and Wonders judicial from Heaven,* (and that such, I must put in, as are convincing, or true Miracles,) *the Errors of believing them will soon vanish,* as this most honest Gentleman has himself fore- prized in his discreet Preface to the *Cry from the Desert.*

Before I go farther my Reader may ask me for the Letters or Letter I had from Mr. Lacy in Answer to mine; but I have none, and the Messenger forbore to bring any more from me; which I think not so well, because I might propose them some lesser Cure, if they had not Faith enough to seek God for a great a one. I must be even therefore with my Friend for his Refusal of my Letters, by printing these I have written and telling that this Blind Clark was born with Eyes, but having the Small-Pox about half a Year, or Three Quarters old, lost his Sight thereby, so as he knows not what Colour means. This Person be-

the Parish, and eminently known, I
ought a fit Object to be offer'd for
healing, if these Prophets have, or shall
have, that Gift. *Thy Commission is sealed,*
I shall be deliver'd thee in a few Days :
thou shalt have, my Child, the Gift of Heal-
ing, Book, P. 37.

There is a Gentleman in the Country,
about 30 Years of Age, my Wife's Ne-
wew, who falling from his Horse, when
a Child, hath his Lower Limbs defective,
and this Person his Eyes, so that he is fain
to be carried in his Man's Arms, and I
ought to send for him to *London* if I
were in earnest such a Gift; but I held it
impossible to see (if I might) a Trial first
of this Blind Clark. I did not make the
proposal, and send these Letters to Mr.
B., without applying to God first in
the Fear and Dread of the Divine Majesty;
I sought not to them as Physicians,
but as Men perswaded that the Almighty
Power of God could heal a Man whose
Sight was taken away by a Defect in his
Infancy, when Christ we know healed
that was Born Blind. Alas, that this
should be ill taken! I did not indeed
fully understand, that though they as-

furedly expect such a Gift, so as whe
 they have *Order* for it, there shall be
 Liberty for Blind and Lame, and a
 whosoever are diseased, to be brought
 to them for Cure, (and then may they
 have Order for this Clark with others
 and if they be the Prophets of God
 they may believe he will own them by
 it,) but they have not yet that *Order*.
 And *Paul* we know would not have
 left *Trophimus* sick at *Miletum* if he could
 have healed any, whom, and when
 would. I am not therefore for offering
 these Men, but I am for preventing
 the Nation's Offence in the Disappoint-
 ment of their Expectations of Healing
 from them, till we see they have such an
 Order that a true and unexceptionable Mir-
 acle may be wrought. It is here I stand
 according to my Second Letter. If they
 do not such a Work as that, *believe them*
not; if they do, *believe the Work*. What
 Christ did his Miracles there were so
 might believe he did them not, and so
 that they were not true Miracles; and
 was but a Sin against the Son, which
 might be forgiven: But when they be-
 lieved them true Miracles, and yet
 ph

phemed him and maliciously attributed them to the Devil, this was the Sin against the *Holy Ghost*. Let us take heed of that, and of all Malice to these Men.

I am not then for ridiculing, or laughing at the threatening of God's Judgment on the City, or on the Nation, unless we repent; for Repentance is a good Thing, and it is good for us to call on one another to Repentance; and Christ's own Words says no less in effect, *That if we repent not we shall all perish*. But here is that I question, and wonder at, the Boldness of these Men, to set and particularize the Judgments; Thunder, Lightning, Earthquakes, Destruction of Buildings, Sudden Death from Fogs and Vapours, Destroying Angels; and more particularly in some of their Inspirations they have told of certain Persons, and their Number, that shall be openly named before the Judgment falls on them, that every one may know it comes from God. This is the Point then at the bottom, whether that which they call Inspiration be not really their own Fancy only, Imagination, or Delusion? I ask moreover whether we are not bound, for
fear

fear of the Sin of believing in Man, to think so, and no otherwise, until we have some Divine or Reasonable Conviction to the contrary. *Believe not every Spirit, but try the Spirits whether they be of God.*

It may indeed be put in our Creed, That God is faithful, and will not deceive and abuse us; and that if these Men be his Prophets, sent of him to declare what he is about to do, they shall have such Gifts as to do no less Miracles than the Apostles did, but greater, because harder Work is to be done, the Overthrow of Popery, the Converting the whole Body of the *Jews*, when the Apostles did Convert few of them, and the bringing down the Tabernacle of God from Heaven to Men. For these Ends do these Prophets really expect, and fully believe, they shall in time, and short time, have Order for such Works, (especially for Healing,) as they shall do openly in the Streets for all to be convinced, though many will be so wicked, as the *Jews* and *Pharisees* were, that when they know and believe the Miracles to be of God, they will yet blaspheme them,

them, and say they are of the Devil; and this is a Sin, not only against the Father and the Son, but against the Holy Ghost, which shall never be forgiven in this World, or that to come.

And here now is an Interpretation of the grievous Threats of a total Destruction of the Wicked, so often repeated by these Men, which I make for them, by Inspiration, as much for ought I know as they have; and if any of them should make the same, it may be believed to be so. However that be, there is one thing I am assuredly told of, that pleases me well, which is that in one or more of the Inspirations of these Prophets it hath been declared that the *Miracles* shall come before the *Judgments*. God will warn, before he strikes: I will now set my Foot on this, that until the *Miracles* be come, and such as whereby we are convinced they are from God, (to which End I sent my Two last Letters to Mr. Lacy,) and then unless after Conviction we do blaspheme, and attribute them to the Devil, we are safe from their Threats, and cannot yet judge
of

of the Men, whether they are indeed true Prophets, or deceived in their Imaginations.

As for my good Neighbour, if he was angry at my Letter it is a small Matter, or if Men be mocked it is a small Matter, but God must not be mocked, who, if he give this Gift to Mr. *Lacy*, he will be but confirmed by my Doubt, and others Exceptions, and cease to be displeased, seeing it turn so much the more to God's Glory, and designed to that End. But if he finds at last the Gift or Order not given, he may have occasion to be humbled, but not offended, with Heaven or me, and so sit down quietly, and have done.

And this I am perswaded, if it come to be so, (which I may believe, and he otherwise,) that those who are his nearest and best Friends will be ready, and have Cause to Bless God, to see him return, to himself, to his dear Wife and Children, to his Attendance on God's Publick Ordinances, to his Private Devotions, to his constant Praying in and Instructing of his Family, to the prudent Management of his Estate, and

Worldly

worldly Business, and to the serving
 Generation, in seeking Reforma-
 tion, and the Welfare of his Coun-

If Mr. *Lacy* had not exposed him-
 self so far as he has done, I should
 have been far from exposing such a Gentleman,
 from whom I am sorry for, as apprehending
 him plainly deluded and misguided, but
 sincerely and zealously aiming at God's
 glory in what he does. And seeing per-
 haps he may still be offended at my
 printing these Letters, I do appeal to
 his Friends, and the whole Nation,
 to judge of my Publishing them, with a clear
 conscience to judge between us, and to blame
 me if I have not done what becomes
 an honest Neighbour and plain Friend
 to do, and truly sought his proper
 good. That is to say, that by my
 printing this Course to shame him, (if
 he is an,) and those few Eminent Persons
 who keep with him, out of this plain
mentia quoad hoc, which they are
 to see in, and give Occasion also to the
 people who are their Followers, that
 on examining Things, and finding
 Delusion, they may Desert them,
 F leave

leave Hearing them, and go again to their own Ministers, I do him the most friendly and engaging Part can be done him in the World.

Alas, that so many simply honest Folks should have ever been drawn in to follow these Prophets. Two things have done it, one is *Fear*, a Fear of their Threats, they telling still that all shall be destroyed that believe not understanding it of believing them what they say, supposing it from God. The other is *Hope*, that in receiving their Blessing they shall be preserved. O the Enchantment of such Words and Abuse of People! I would ask the chiefest among them what Proof they can bring for such Two Things, that all shall be damn'd that believe them not to be true Prophets, and that they have Power by their Blessing to save any? Is there any thing to be said but that they fancy so, they imagine and what they fancy or imagine they utter as dictated by the Spirit of God. If these Men were Impostors, and believed not themselves, and yet say such things in God's Name, they did

serve the heaviest Punishments; but they do really believe themselves, and are no Impostors; and we cannot say they are Jesuits, or Jesuited without Wrong; and we must resolve therefore they are deluded, whether by Satan or any other, it is still Delusion, and they are to be pitied, so as the true and proper Punishment for them were only that their Hearers and Followers should exercise their Reasons, (as I said but now,) and finding it so, they should let them alone, leave Hearing them, and go no more after them.

This I speak though, upon Supposition, that this good Friend is indeed deluded, which I yet believe for all I know hitherto to be done: But if I shall see a true Miracle to be wrought, such as the Cure of this Blind Clark, and my Wives Nephew before mentioned, would be, and no false Doctrine preached, or Wickedness designed by them, then let me be accounted an Infidel if I believe so any longer, and am not with them in the Praise of God, *that hath given such Power to*

To sum up all, here are Persons supposed Prophets, whom I believe faithful Servants of God, but think them deluded. They believe that they have, or shall have, the Gift of Healing, as the Apostles had. If they shall now go to God in Prayer for Order, that I may bring one or Two (I have named whom) that are Impotent, to them, and they shall be made Whole, so as I am convinced, and all besides that see or know it, that a true Miracle is wrought, then shall God thereby own them for his Prophets, and I shall own them. So long as they have no such Order, it is plain that for so long God does not own them, as to this promised Gift, and so long as God does not own them, I do not own them. I will own them to be good Men and true Christians, but I will not own them to be his Prophets, and true Prophets, till then. •

But it may be these Prophets, or some with them, may say to me, that there are such things done by us already as are above Nature and Imagination, and therefore for they be of God. To be plain then, there be such Things done as you

out my self not seen, I do say that they
 may be of God, or they may be
 Satan's Devices; which, because they are
 no openlier, and no greater, may be
 suspected and presumed too, if you can
 do no other. When one of your Pro-
 phets has in her Extasies Once or
 Twice made Discovery that an Evil
 Spirit was among you, and one of
 your Prophets thereupon has gone to
 Prayer, and thereby driven or exorcised
 it away from you, why may not ano-
 ther Spirit or Spirits undiscovered be
 yet busie witht you, and though you
 know it not, still delude you? If such
 Things you tell done were or are of God,
 God is infinitely Good and Omnipot-
 ent, and we may believe in him,
 that if you be indeed his Prophets,
 he will own you so, as to do
 that by you as cannot be done but by
 the Almighty: But supposing them to
 be of Satan, (I do not say they are so
 it is only God knows) though Satan can
 transform himself into an Angel of Light,
 and do feigned Miracles, he shall be never
 able to restore the Blind Clark his Eyes,
 or the Gentleman his Limbs, whom I
 have

have proposed for Cure to you ; so that if we hear from you that you have Order once, that we may bring them to you, and see the one to Walk, and the other to have his Sight, then shall I know that ye are truly his Prophets. We may defie Satan for ever doing such a Work. *Then Jesus said to him, get thee hence, Satan, for it is written, thou shalt Worship the Lord thy God, and him only shalt thou serve.*

If you say that the Men have not Faith for such a Work, that is but a Shift ; for to come only to you, or be brought for Healing upon Hearing, and much rather upon Notice given from you, that you have the Gift and Order to do it, is Faith ; and no more Faith can rationally be thought to have been in the Multitudes (as to every one) that were healed by Christ, when it is said he healed all (without Exception of any) *that had need of Healing.*

And whereas it is said, that Christ could not do but few Miracles, or heal few of their Sick in his own Country, because they had not Faith, the very true Meaning I take it is, he *could not* because

because they had not this Faith, to come
 or bring them to him to do it. As
 for a farther Faith, if he called for it
 he might, because as we believe in
 God, we are to believe in him: But as
 for his Apostles, we find not that they
 required of any that came to them for
 healing to believe they could do it, as a
 condition of the doing, because they
 wrought not in their own, but his
 name. I will add, if these Men
 believe that God will own them for his
 prophets, by giving them Power for
 any Cure, they may be certain of this,
 that if they shall work the Cure, God
 will give the Person that comes to them
 for the Cure that Faith, whatsoever
 be, that is necessary to it.

To conclude, there are Observations
 and Exceptions made against these Pro-
 phets, and their Sayings, by others; and
 many more might easily be made, but
 these are all but as the *Flying* Blows in
 the fighting of Cocks, when I, in my
 proposal, am come to *Spurring* Blows,
 and indeed the very Neck Blow lyes in
 this: If these be God's Prophets, I do
 expect

expect he will own them, and give them Power for doing this very thing, or never any true Miracle at all, as being not his Prophets indeed.

When the People (we know) were in Doubt whether God was the God they should serve, or *Baal*, *Elijah* proposed such a Thing for a Sign as could not be done but immediately by God, and he did it for the manifesting himself to be God, and *Elijah* his true Prophet. Seeing then we have those that conceive themselves true Prophets, as *Elijah* was, and believe they have the Gift of Tongues and Healing given to them, and that they and we both are all to believe that if they be God's Prophets he will own them, the Proposal of such a Cure to be wrought, as can be done by God alone, (being some Miracle unexceptionable) is the Way, and only Way, to know that they are so, or recover them from that false Imagination. *And all the People answered and said, it is well spoken.*

Letter of the Author to
the Bookseller, after he
gave his Copy to him to
Print.

Mr. Parkhurst,

Here are some of my Brethren have
advised the forbearing or protracting
Paper concerning these Prophets for
several Reasons, because by Opposition they
think they may encrease the more, and by
leaving them alone they may the sooner
come to nothing: But these Brethren are
so Old as I, nor have thought so long
of the Matter. For God, (I humbly
think,) hath preserved my Understanding
and Strength to this Age, for my service
of my Generation as well as I can, and
particularly for this little Work, (yet of great
concern,) to which I believe I am directed
as one he sees proper for it) by him.
I acknowledge the Lord in all thy Ways,
and he will direct thy Steps.

The Quakers at first had such Agitations, and high Pretences, as these Prophets ~~by~~ when those Appearances vanished, the Preaching still remained, whereby they are grown to so great a Sect as they are throughout the Nation. These Quakers late are become so moderate, that though they believe they have the Spirit, and Preach by it, yet they say they have only according to that Measure as is given to them variously by God, and will acknowledge they have it not in so large a Measure as the Apostles had: But there are Prophets risen up that pretend the highest Measure, even to such the Apostles had, and consequently to such Gifts as that of Tongues and Healing, as they have and therefore if we take them in this Neck, that is, while they are under the Conceit and Expectation, and put them now to the Trial, so as they may come to find themselves deceived in their Imagination, there is then some Hopes of their and bringing this Delirium to an end. Whereas if we stay till these Impressions and Fancy of theirs are over, and then think it sufficient Proof of the Spirit being poured upon them, so long as they

each by it, then are they like, as
 all as the Quakers, never to have
 me.

As for my opposing these Men in what I
 have done, it is such that there is no
 far from it of the Effect mentioned; for
 at which I propose to them, or seek of
 them, is this one Thing only, a convincing
 proof of their Mission from God. If they
 give me this, I shall own them for his Pro-
 phets, and what can they desire more of me?
 If they do not, they answer not what I pro-
 pose: To answer my Proposal they must do
 this Thing. If they cannot do it, and be
 honest to confess it, they are put to Si-
 lence, and nothing else as to me is to be done.
 As for letting them alone then, if my Advi-
 ce do mean by it, the not persecuting them;
 I agree to it. Persecution always raises
 up in People, and it would bring in many
 more: But if they mean by letting them
 alone, that they should go on as they do,
 without saying any thing against them, the
 Advice is perillous, for by this Means who
 will tell to what such a New Sect as this is
 to grow? This is certain, that those
 who are inclined to Enthusiasm, will be all
 to run into that Party that pretends to

the highest Measure of the Spirit ; and when such Numbers flock into them already, and Twenty new Persons fall into Extasies in one Week, what may at last this Deluge come to ? While the Waters are at lowest we may pass the Brook, perhaps with the Feet on wetshod ; but when they are risen it will become a River, which we can never go over.

Here is a Dispensation now, (as some call it,) which is a strange one, and may be of God, or not of him. If it be of God it will be good for us, and we may join in it : If it be not it is dangerous ; and the more it waxes great, the more dangerous. The Encrease therefore (so far as we can) is to be prevented, and if it be it must be by Means. Some Means I hope my Brethren all will allow may be used to that End. There are certainly against the Progress of it, and if Means be used, and not mine, let us look to it, and beware lest there arise a worse Danger than this in the Sect itself. For there must be Laws made for their Restraining which Punishment follows, when is Toleration in Danger, the Bulwark of the Law. For if these Men that declare against all Popery, Doctrine, and preach Protestantism also

then, are not to be tolerated, how shall the
 Quakers that went new Principles, and
 forsake the Two Holy Institutions of
 Christ's Sacraments, be tolerated? And
 if they may not be, how shall Anabaptists and
 others, (without naming more,) be? There
 are politick Men, hot Spirits, and high for
 the Church, that will be ready upon the Occa-
 sion to cry up Uniformity, and undermine
 our Liberty hereby, if they can. Let my Bre-
 thren then of the Ministers, whether Confor-
 mist or Nonconformist, that would not have
 their Ministry forsaken by the People, as
 the Doctrine only of Men, to follow that of
 the Spirit only in these Prophets, join with
 me in this Appeal, even to these Prophets
 themselves; and let those among them who
 are God's faithful Servants (though mista-
 ken) call upon God from Morning till
 Night, or fast Three Days together, to ob-
 tain an Order for their shewing a Sign of
 his Approbation of them by such a Miracle,
 as being a true Miracle the Devil himself
 cannot work, and such a One or Two (as I
 believe) I have proposed; and if God hear
 them, and grant it, we shall receive them as
 his Prophets, and bless God, in hopes for
 the many Diseased and Impotent like to be
 healed:

bealed: But if they are not heard of God, and find themselves not owned of him for such, it will be time for them to desist, or the People to leave following of them, which will come to one. And God forgive my Friend and worthy Neighbour, Mr. Lacy, this great Sin, (but not against the Holy Ghost, for there is no Malice in it I believe,) in speaking whatsoever he hath, and should not have spoken in his Name, through his still abiding Faith in the Blood of Christ Jesus. O Lord, lead him out of this Temptation, and deliver him from the Evil. Amen.

J. H.

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WHereas the Quakers and these Prophets agree in this Supposition, that what they speak is from the Spirit of God, think fit to give Notice, that there is a Book of mine, Entituled, *Veritas in Semente*: Or a Moderate Discourse concerning the Principles and Practices of the Quakers, wherein I have industriously discoursed that Point, as looking on the Tenent of *Infallible Guidance* to be the most dangerous Doctrine, (and ground of Danger,) beyond all else they do maintain. Their *Light within* I do own as Good, for the justifying God, that no Fault shall lye upon him, but on a Man's self,

Advertisement.

self, that he is not saved: But I
disown it as Evil, for the ju-
stifying this Tenent, that what-
soever they speak from that
Light within, must be from
Christ himself, that is God.
Unto this Book, in a Second
Edition, come out more lately,
I have prefixed Two Letters,
which I humbly offer to the
Consideration of all such as are
of a Free Judgment, and Uni-
versal Charity. The Book is
Thirteen Sheets, the Price
Bound in Leather One Shilling
and Six-pence, but in Marble Pa-
per (as well to Read) a Shilling.
Sold by Mr. Robinson, at the Gold-
den Lion in St. Paul's Church-
Yard.

John Humfrey.

F I N I S.

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